

Campbell, Andrew

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The Honourable and Rev.

**Andrew Campbell**

D.D.

**Missionary to the Santals**

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BAND OF SANTAL CHRISTIAN MUSICIANS



Missions of the United Free Church of Scotland

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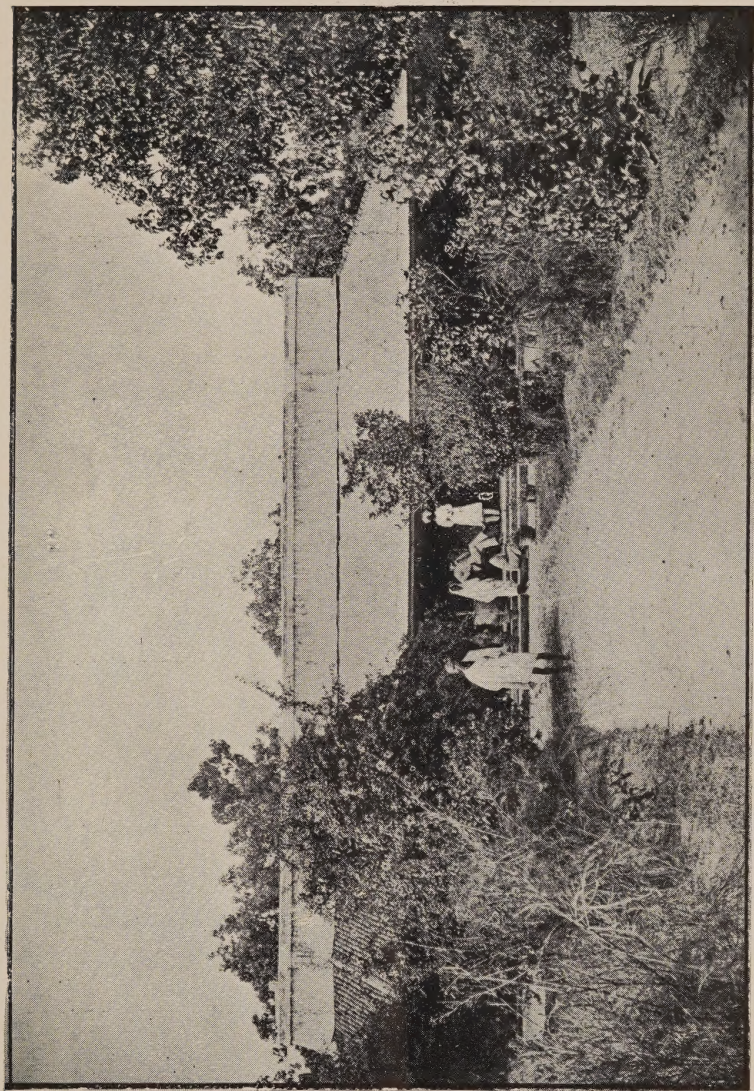
Andrew Campbell  
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MISSIONARY TO THE  
SANTALS

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Dr Campbell's Bungalow at Toondee,






# THE HONOURABLE AND Rev. ANDREW CAMPBELL, D.D.

MISSIONARY TO THE SANTALS

## I. EARLY DAYS.

NDREW CAMPBELL was born at Chorley, Lancashire, in 1845, but his father was a Scot, originally from Caithness, and he returned to Scotland in 1846. Andrew's boyhood was spent in various parts of Lowland Scotland. Latterly his home was at Carstairs, where his father was employed in bridge building on the Caledonian Railway. Andrew acquitted himself with credit at the local school, earning the high commendation of his teacher, and when eighteen years of age he went to Edinburgh. His ambition in those youthful days was to be a builder of bridges like his father, or a civil engineer like his elder brother Angus, who had a distinguished career in the Public Works Department in India. In Edinburgh Andrew served his apprenticeship as a stonemason, but he also attended evening classes in the School of Arts, and often sat up half the night drawing plans or absorbed in other work of a similar kind. The Royal Infirmary and United Free St George's Church are among the buildings in Edinburgh which the future missionary helped to erect. Before long, however, his thoughts were turned to the building up of the spiritual temple of God. He came under the influence of the Rev. J. Hood Wilson at Fountainbridge, and gave himself to the service of Christ with characteristic enthusiasm and devotion. When Dr Wells was writing the Life of Dr Wilson forty years later, Andrew Campbell wrote to him: "I stand in the same relationship to Dr Wilson as Philemon did to St Paul, and there is no greater debt which it is possible for one man to owe another than his own self." He recalled the stormy night in 1867 when with a friend

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he called on Mr Wilson for spiritual guidance, to be received with a kindness and sympathy which he ever after remembered with gratitude. Dr Wilson became his life-long friend, always ready to respond to any appeal for help, and Campbell ever regarded him with the affection which a son bears to his spiritual father. Dr Wilson inspired his spiritual children with his own zeal for winning men for Christ, and Andrew Campbell threw himself heart and soul into Christian work. The old Carrubber's Close Mission, which was at that time carried on in a hall at the foot of the real "close" in the High Street, was one of the agencies in connection with which he laboured, and for many years after he had left for India he was remembered there as one of the most apostolic workers the Mission had known. He had also very happy recollections of a Young Men's Christian Association meeting, held on Sunday mornings at Fountainbridge, of which his future colleague, Dr James A. Dyer, was also a member. He also took part in the manifold activities of the Barclay Church, and it was through his connection with the Barclay that he was led to India. One of the Barclay elders was Dr Graham, a retired officer of the Indian Medical Service. He was keenly interested in missionary work in India, and especially in the work among the Santals, and he was also impressed by Andrew Campbell's earnestness and capacity. When a scheme was introduced in connection with the recently-founded Santal Mission of the Free Church of Scotland for the organisation of an Agricultural Bank, Dr Graham selected Andrew Campbell as a man well qualified for the work of managing it. Before telling the story of his work in India, it is desirable to say something about the Santals and the Santal Mission.

### II. THE SANTALS.

The Santals are the largest of the large number of tribes who make up the Jungle People of India, the Wild Men of the Woods. As "typical specimens of the pure Dravidian stock" (as the late Sir Herbert Risley described them), they are of very great interest from the ethnological point of view. The aboriginal inhabitants of India were Dravidians, and the majority of



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the people of India to-day are Scytho-Dravidian, Aryo-Dravidian, or Mongolo-Dravidian, admixtures of the Dravidian element with the various races who have at different times invaded India or who live on its borders. Most of the Dravidian tribes have been absorbed into the Hindu system, forming the class which Sir William Hunter used to call the "semi-Hinduised aborigines." They have become hewers of wood and drawers of water to the caste Hindus. The Santal, how-



Santal Christian Village, Toondee.

ever, regarding his freedom as the most precious of his few possessions, has retreated before the advance of civilisation into the hills and forests, where he loves to live the life his fathers lived thousands of years ago. He gains a scanty livelihood by laboriously cultivating, by most primitive methods, a dry and stony soil and herding a few half-starved cattle, but finding solace in music and the dance, in brewing his rice beer, and in hunting the wild animals of the jungle. His wants are few and simple—a mud hut with a grass roof to shelter him

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from sun and rain, a yard or two of cloth, and sufficient food, of the coarsest kind, to stay the pangs of hunger. He finds little comfort in his religion. His gods are demons, evil and only evil, and his one idea in worship is to appease their anger by sacrifice. "The heathen in his blindness bows down to wood and stone" is literally true of the Santal. In the neighbourhood of every Santal village there is a grove of fine *sal* trees, the sacred grove, and at the foot of these trees are pieces of stone daubed with red paint, representing the principal gods, six in number, worshipped by the people in common, with sacrifices, at the stated festivals or in time of calamity. Then each household has a god of its own. Its name is kept as a family secret, and is whispered by a dying man to his son. The people of each village, again, worship the spirits of the chiefs who have ruled in succession in their village, erecting a little temple to their honour in the village street. In former days human sacrifices were sometimes offered—as far as is known the last human sacrifice was offered in 1878—but this custom has been suppressed by our Government in India. Still, however, they sacrifice the things they value most, their fowls, sheep, goats, and, on rare occasions, cows and buffaloes.

The Santal is first and last a cultivator of the soil, but between times he often turns his hand to other things. He wanders off to work in the coal mines or in the tea gardens, where he is in great demand. Other coolies go to the gardens to make money, and starve themselves in order to do so as quickly as possible. But the Santal lives like a lord, gets drunk every pay day, and seldom saves enough money to make himself independent. When he does save money, he invests it as a rule in cattle and land. In recent years thousands of Santals came to France as members of the Labour Corps, or went to Mesopotamia to work on the roads and railways, or to Baluchistan, to help to build the new railway from the North-West frontier of India to Nushki on the borders of Persia.

In spite of their poverty and ignorance (at the Census of 1911 only 6 men per 1000 and no women, outside the Christian community, were found able to read or write), life among the Santals is not without the picturesque or even romantic element.

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Poetry and parable are the common speech of the people. "A new friend has come," is the form in which the announcement of a birth is always made. "Does it carry on the head or the shoulder?" is the correct question to ask when the news is received. This simply means, "Is it a girl or a boy?" The women carry their burdens, water pots, bundles of firewood, etc., poised on the top of the head. The men carry theirs suspended from the ends of a stout stick or bamboo, which is balanced on the shoulder. "Have you any pearls to sell?" is the question asked by the old men who are looking for a bride for a youth. "That depends upon the quality of your diamonds," is the reply of the old men who have a marriageable girl in their custody. There are quaint and curious customs connected with birth and marriage, death and burial. Marriage, especially, is a very elaborate affair, the ceremonies, beginning with the betrothal and ending with the actual wedding, being spread as a rule over more than a year. When the Santal dies his body is burned, but a few bones are preserved and at a convenient season are carried to the Damooda, the sacred river of the Santals, and committed to its waters.

Drunkenness is one of the besetting sins of the Santals. They have been addicted to drink from time immemorial, and the drinking of rice beer in copious quantities is inextricably bound up with their religious and social customs. But it is the presence in their midst of Government licensed shops for the sale of distilled liquor—distilled from the flowers of the *mahua*, a jungle tree—that turns the Santal from being an occasional to being a habitual drunkard and destroys him body and soul. Another very seamy side of Santal life is due to their profound belief in witchcraft. It is this, an old Santal says, that blocks the path to your neighbour's house with thorns, and causes strife and murder. If a woman is suspected of being a witch, there is no limit to the cruelty and brutality with which she is treated, and the people frankly regret that the British law no longer permits them to murder her outright. She is still murdered occasionally, and not infrequently she is driven to commit suicide.

One real treasure which the Santals possess is their language.



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It is a triumph of completeness and expressiveness. It belongs to the Agglutinative or Compounding class of languages, consisting of roots rather than of words, the root serving as substantive or adjective, verb or adverb, according to the necessities of the case. A single word may contain the subject, verb, and object, with possessive and dative extensions as well. As an example of distinctions that are ignored in English, the Santali equivalents for the English "we" may be referred to. There are four of them, a dual and a plural, and each of these has two forms, an inclusive and an exclusive, depending upon whether the person addressed is included or excluded by the speaker or writer. Thus we have

*alang*, meaning "We two, or you and I."

*aling*       ,,        "We two, not including you," "I and someone else."

*abo*         ,,        "We, more than two, and including you."

*ale*         ,,        "We, more than two, not including you."

Then there is a tense of the verb which indicates that while something took place in the past, something has happened since to cancel or abrogate it. For the English "came" two forms are available. One means that a person came and is still here, the other that although he came he is no longer here but has gone away again. There is a very striking illustration of the use of this tense in the Santali version of the Apostles' Creed. "Jesus died" is translated "Jisu goc'lenae," and we indicate simply by the choice of this tense that although Jesus died He is no longer dead, that He rose again. In speaking or writing of the death of anyone else, a different form, "goc'enaë," is used, meaning that the person referred to died and is still dead.

Very little was known about the Santals till they rose in rebellion, not against the Government, but against the landlords and moneylenders, in 1855. They assembled in a body 30,000 strong, with the intention of marching down to Calcutta to lay their grievances before the Governor-General. Unwise interference on the part of the police, who tried to arrest the two leaders on a false charge, led to hostilities, and the Santals took to "direct action," murdering their oppressors right and

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left. It is said that not a landlord was left alive in the course of their march. Troops were sent against them from Calcutta, and the Santals, armed with only bows and arrows, fought them with a bravery that compelled the admiration of our men. Their slender military equipment did not include a white flag. When called upon to surrender they did not know what was meant, for in those days there was no European officer, civil or military, in India who understood the Santali language, nor was there a Santal who knew English. In many cases the Santals were shot down to the last man. Only wounded men were taken as prisoners, and not until 10,000 men were killed was the rebellion suppressed. The rebellion was a deplorable affair, but it was the beginning of a better day for the Santal people. The attention both of the Government of India and of the Christian public was attracted to their condition, and means were taken to improve it. It is an interesting fact that the first missionaries to the Santals were two English officers, Puxley and Storrs by name, who had fought against them, and who, when the rebellion was over, gave up their commissions in the Army to become preachers of the Gospel of Peace to the people against whom they had fought. Missionaries at work among the Santals to-day are deeply indebted to these two men for the pioneer work they did, especially to Puxley, who compiled and published the first Santali vocabulary.

The country in which the Santals live is difficult to describe, because it is so extensive and so varied. We use the term "Santalia" to denote generally the country of the Santals, but it is not a geographical term. There is a district called the Santal Parganas, which was set apart as a "reserve" for the Santals after the rebellion, and in which they enjoy special legislative protection. But they have always been a roving people, and there are probably more Santals outside the Parganas than there are within that area. They have wandered far and wide, their general tendency being to go off to more fertile regions as agricultural labourers and to settle there as cultivators. The home of the Santals lies, roughly speaking, in the bend of the Ganges as it turns south to flow by its Hoogly branch into the Bay of Bengal. This part of India was formerly

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in Bengal, but since 1911 it has formed part of the new province of Bihar with its capital at Patna. The number of the Santal people is about two millions, but, living in small, widely-scattered villages in barren country, they are spread over a very wide area.

### III. THE SANTAL MISSION.

Our Mission was not the first to begin work among the Santals, nor is it the largest. The pioneer missionaries, Puxley and Storrs, to whom reference has already been made, were Church of England men, and they induced the Church Missionary Society to found in 1862 a Mission in the Santal Parganas, which is still being vigorously and successfully carried on from four central stations. In 1867 another interesting Mission was organised by the Rev. H. P. Boerresen, a Dane, and the Rev. L. O. Skrefsrud, a Norwegian, also in the Santal Parganas. It was called the Indian Home Mission to the Santals, but is now known as the Santal Mission of the Northern Churches, that is, the Lutheran Churches of Scandinavia, Denmark, and North America. It is by far the largest of the Santal Missions. The Santals are so widely scattered that they are found within the territories occupied by several other Missions, and some of them, like the American Baptists, the Wesleyans, and the American Methodist Episcopal Church and others, combine work for the Santals with work among Hindus and Mohammedans.

Dr Alexander Duff seems to have been the first to suggest the desirability of founding a Mission to the Santals in connection with the Free Church of Scotland, and Dr Murray Mitchell was associated with him in carrying the idea into execution. Dr Duff spent most of the cold season of 1861-62 on tour among the Kols in Chota Nagpur, accompanying Colonel Dalton, the Chief Commissioner. Again, part of the cold season of 1862-63 was spent among the Santals a little further to the north. There were generous friends of the Free Church in Calcutta who were prepared to support a mission to the Santals, and the growing revenue from fees in the Calcutta Institution was another fact in favour of expansion. Dr Murray Mitchell



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made a tour with the object of finding a site for a mission station in the cold season of 1868-69, with the result that Mr Vernieux, an Anglo-Indian gentleman who had formerly been a valued agent of the Bible Society in Calcutta, was sent to Pachamba, in the District of Hazaribagh, over 200 miles north-west from Calcutta, towards the end of 1869. Pachamba is only about three miles from Giridih, the terminus of a branch line of the East Indian Railway, and is easily accessible. The



A Native Village.

Rev. Archibald Templeton, M.D., was sent out as the first European missionary in the end of 1871, and about a year later he was joined by Andrew Campbell. Campbell was not in the first instance a member of the mission staff, but was manager of an agricultural bank which was financed by Dr Templeton's brother, Mr Templeton of Glasgow, with the object of bringing relief to the poor Santals by delivering them from the power of the rapacious Hindu moneylenders. From the first, however, Campbell took a keen and practical interest in all the work of

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the Mission. He used to say that he built the first Free Church mission hospital in India, a small building with eight beds. In the work of building he was very much at home and very useful. In those days, too, he had more leisure than he afterwards had when he had sole charge of a station and when public duties were crowded upon him. The Santals assemble in their thousands in the hot season, after the harvest has been gathered in and before the ploughing for the new crops has begun, to hunt for several days in the jungle, and Campbell used to go out with them, earning their admiration by his disregard of the sun and his eagerness in the chase. He was a man of splendid physique, and, when he was in his prime, of tireless energy. There was famine in the land, too, soon after he reached Pachamba, and he found congenial work in distributing relief to the starving and in laying out roads and superintending other measures of relief.

In 1875 Dr James A. Dyer joined the Mission as a medical missionary, and Mr J. Ewen as an evangelist. The latter resigned in 1876, joining the Baptist Mission, and Dr Templeton was compelled to retire on account of illness in the same year. He has since then been engaged in Medical Mission work in Glasgow. In 1877 Mr W. H. Stevenson, a certificated teacher, joined the Mission and laboured at Pachamba till his death from cholera in 1888. Meanwhile, for various reasons, the agricultural bank had ceased to do business. In connection with its operations Campbell had explored the whole countryside, making very extensive tours in all directions, camping in the jungles, and laying the foundation of the wonderful knowledge he acquired of the country and the people. Although the bank was not a success, it was the precursor of the great scheme of co-operative credit societies which was afterwards introduced by the Government of India, and which has proved a very great blessing to the people. In 1878 Campbell was appointed a member of the mission staff, as a lay evangelist. In 1879 there were three Europeans at Pachamba—Dr Dyer, Mr Campbell, and Mr Stevenson—and for some time a scheme of extension had been under consideration. In that year Campbell undertook to break new ground somewhere to the

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south-east of Pachamba. Packing his few possessions on bullock carts, he went forth in the spirit and with the faith of Abraham, not knowing very well whither he went.

### IV. POKHURIA.

Campbell had resolved to choose a site for the new station in the district of Manbhum, which adjoins Hazaribagh to the south, and probably in the sub-division of Gobindpur. The headquarters of the district are at Purulia, where the District Magistrate is stationed, and where a German missionary used to work. A sub-division of a district is under the jurisdiction of a Deputy Magistrate, and the Deputy Magistrate of the Gobindpur sub-division used to be stationed at a town of that name. It is a small town of some importance, as it is situated on the Grand Trunk Road, which runs from Calcutta to Peshawar, and which in the days before railways was the most important military and commercial thoroughfare in Northern India. No other Mission was at work in the sub-division, and the Germans had no intention of extending their work in that direction from Purulia; so Gobindpur, with its magisterial court, which attracts people, willing or unwilling, from all parts of the district, and its post-office and bazaar, seemed at first to be the most convenient centre for a new mission, and a house was purchased ready for occupation. On fuller consideration it was decided that it would be a better plan to try to find a place more remote from civilisation and among the villages. Pokhuria was selected. It is situated in the same sub-division of Gobindpur, but it is in the *thana* of Tundi. In that part of India a police station under the charge of a Sub-Inspector of Police is called a *thana*, and the same term is applied to that portion of the surrounding country which is under the jurisdiction of that particular police station. Campbell himself used to prefer to call his Mission the Tundi Mission, as the work extended throughout the Tundi *thana*, but letters addressed to Tundi, and travellers who asked to be directed to it, were often sent to the police office, which is situated in a village of the same name about twelve miles from the mission station at Pokhuria. Officially, the new site would



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have been described as being in the village of Pokhuria, in the Tundi *thana* of the Gobindpur sub-division of the Manbhum District. (Alternative methods of spelling, according to Hunterian rules, are Toondee, Manbhoom, etc.) Andrew Campbell had a large share in building up the Pachamba Mission, but it is with Pokhuria that his name will always be most intimately associated.

Pokhuria is ten miles north of Gobindpur. Formerly the nearest railway station was Jamtara, about sixteen miles distant, on the main line of the East Indian Railway and in the Santal Parganas. The Barakar River, a tributary of the Damuda, flows between Pokhuria and Jamtara, forming the boundary between the two districts, Manbhum and the Santal Parganas. During most of the year the river can be easily forded on horseback; when it is moderately full a canoe or "dug-out," poled by the local fishermen, carries passengers across. There are times when it is impossible to ply the canoe, and passengers, clinging to logs of wood or seated on rough rafts, are propelled across by swimming fishermen. At other times, by no means rare in the rainy season, the river is quite impassable, and communication with the railway in that direction is cut off. It not infrequently happened that a would-be visitor to Pokhuria found his way as far as to the banks of the Barakar, whence he could see the smoke rising from the mission-house kitchen two miles away, and had to turn back. The writer had once to spend two nights in a cowshed on the banks of the Barakar, living on the food provided by the villagers. He had left Pokhuria to go to Jamtara. After the Barakar had been crossed without difficulty very heavy rain fell. The next river on the way to the station was found to be impassable, and the flooded Barakar cut off retreat to Pokhuria. The same river, the Barakar, flows between Pokhuria and Pachamba in the opposite direction from Jamtara, Pokhuria being situated in a bend of the river. The Grand Trunk Road crosses the Barakar by a good bridge about twenty miles from Pokhuria, and it was always possible to reach the place by this circuitous route when the direct route by Jamtara was closed. The years, however, have brought changes. A new line of railway, the

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Santal Hunter. Dr Campbell's Santal Plant Collector.

Santal Digging.

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Grand Chord of the East Indian Railway, which runs in the same direction as the Grand Trunk Road, has made Pokhuria more accessible from the south, it being possible to reach one of the stations, Pardhankhuta, without crossing a stream. Then the discovery of coal at Jheria, about twenty miles from Pokhuria, over twenty years ago, led to the influx of many Europeans and to a general shifting of the population, and the magisterial court was transferred from Gobindpur to Dhanbad, which is on the railway and near Jheria.

When Pokhuria was selected as a site for the Mission it was a hitherto unheard-of village, ten miles from a road, and surrounded by dense jungle. It had the reputation of being haunted, and that was one reason why the missionary found it easy to obtain a lease. The Santals who had originally cleared the ground were scared away by a succession of deaths among their number, which were attributed to a demon who was believed to reside in a group of palm trees, which afterwards served as a guide to the mission house. The Santals fled in terror. A colony of up-country Mohammedans then entered into possession, but they died to a man. After this no one dared to reside in the village, and most people were afraid to go near it. The missionary was warned by friendly natives not to settle there, but as it seemed to be a suitable spot no heed was paid to their remonstrances.

Campbell had not undertaken his new task single-handed. He had brought with him from Pachamba two of the best Santal preachers there. One of these was Joseph Sido, the first convert of the Mission. He became the missionary's right-hand man at Pokhuria, and served him faithfully till his death in 1916. The morning the missionary party encamped on the scene of their future labours, before pitching their tents they gathered together under the shade of a spreading tree to worship God and seek His blessing. They sang the Hundredth Psalm and engaged in prayer, thanking God for having led them to a spot which seemed to be suitable for their needs. From that day, the people say, the demon has ceased to haunt Pokhuria. A nine years' lease of the village was obtained without much difficulty. The whole village was rented, be-



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cause it was desired not only to have ground for the mission station but also to have some control over its surroundings. The missionary, as leaseholder of the village, thus held among the Santals the position of a *manjhi* or village chief. Steps were taken at once to erect a few mud buildings for the accommodation of the workers till more substantial buildings were available. As Campbell was now in sole charge of a mission station, with pastoral as well as evangelistic duties to perform, he was ordained by the Free Church Presbytery of Calcutta, in order that he might be a minister of the Gospel *de jure*, as he already was *de facto*.

1881 was a year of trouble with the Santals. The Government were taking a census, and enquiries about family affairs always tend to excite suspicion and anxiety among ignorant people. There were riots in several places; in one the magistrate's house was burned down, and in another the magistrate himself was held prisoner for some time by the Santals. Before this there had been much excitement among the Santals owing to a preaching crusade carried on by a religious mendicant or *yogi* known as the Babaji. Clad in wood and iron, and professing to live entirely on grass and to be able to perform all kinds of miracles, he went through the Santal country preaching a new religion. The Santals were to destroy their pigs and fowls, to denounce their demon gods, and generally to conform to the customs of the Hindus. He had many followers. When the riots took place, he was suspected of being concerned in them, and he was arrested by the police. Two thousand rupees in cash, and a large quantity of rice, *ghi* (clarified butter) and other foodstuffs, the offerings of his disciples, were found in his possession. The movement, which had at one time threatened to turn the Santals into a new caste of Hindus, came to an end, but it and the census riots together served once more to direct the attention of the Government to the desirability of encouraging education among the Santals, with the result that a grant of six hundred rupees (about £40 in those days) a year was promised for schools in connection with the new mission at Pokhuria, and the few Government schools in the neighbourhood were put under the supervision of the missionary. In the

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same year an out-station was opened at Jamdiha, four miles from Pokhuria, where land was taken, and four Christian families were settled upon it.

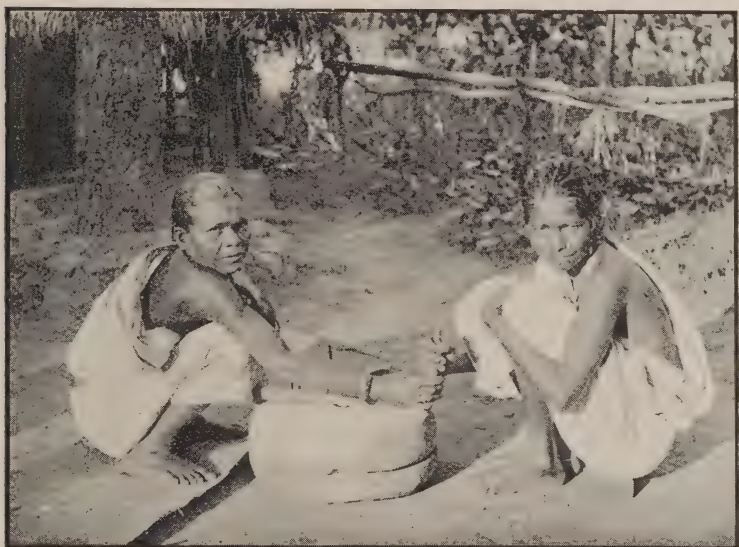
One of the earliest converts of the Pokhuria Mission was a Brahmin, who had a little landed property in the neighbourhood, and who continued to be a warm friend of the Mission to the day of his death. The baptism of three Santals soon followed. There was no lack of opposition at first, and the ignorance and superstition of many of the people made them difficult to approach. Some of the villagers, on hearing that a white man had come to live among them, left their homes and fled to the hills in terror. But patient persistence in well-doing slowly won the confidence and affection of the people, and those who had a short time before fled from him in terror were soon to be found crowding around him all day long, seeking his help and counsel in matters innumerable. He was their father and mother too, the incarnation of righteousness, the cherisher of the poor, the friend of the friendless. Medical work was carried on for five years at Pokhuria by an Indian Christian doctor who had been previously at Pachamba. When he left the Mission in 1884 Campbell did his best to help the crowds of sick and halt, lame and blind, who continued to come for treatment.

Until 1885 there had been one school for boys and girls, but in that year a separate school for Christian girls was started, with 13 names on the roll. At Pachamba Campbell had adopted two orphan Santal children, brother and sister. The girl he named Mary Campbell, after one of his sisters in Scotland. She accompanied him to Pokhuria and became the wife of the headmaster of the Girls' School. The story of one of the girls admitted to the school sheds a light on the religious ideas of the people. She was an orphan, Parbatia by name, belonging to one of the semi-Hinduised aboriginal tribes, the Bhuiyas. After the death of her parents, the people of the village, desiring to get rid of her, dressed her up in imitation of the goddess Kali, placed her in a litter, and carried her to the nearest village, where they announced her arrival as that of the goddess. The people of the village, having worshipped

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her in due form, passed her on to their neighbours, who did the same. In this way she was carried from village to village, eighty miles from her home. The procession then reached a police office, and the police officer, taking over charge of the child, conducted her to the nearest magistrate at Gobindpur, who handed her over to the care of the missionary at Pokhuria.

A handsome church, begun in 1886, was opened for worship in 1888. It provided accommodation for five hundred wor-



**Santal Christian Women Working Hand-Mill.**

shippers, but it soon proved inadequate for the rapidly growing congregation, and it had to be enlarged and practically rebuilt. The renovated building was dedicated to the memory of Dr J. Hood Wilson, of the Barclay.

In 1887 a work of grace began in Kolhor, a village sixteen miles west of Pokhuria. It was due, under God, in the first instance to a Santal girl who had gone to school at Pokhuria, and who there became a Christian. She returned to her home among the hills, to tell her people what God had done for her,



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and the day came when at the close of a baptismal service she was able to say to the missionary, "My heart is full of joy to-day, for I have now seen the last of my blood relations brought to Christ." One day Campbell baptised ninety-seven converts in a stream near the village. He used to tell of an interesting incident in connection with this service. It was held in the rainy season, but at that time there had been a prolonged "break" in the rains, and the people were anxious about their crops. A heathen Santal who was present at the service as an onlooker said to the Christians, "What is the use of worshipping God if He cannot send us rain?" "Very well," replied the missionary, "let us pray to God for rain." They prayed for rain, under a cloudless sky, and before the people reached their homes it was coming down in torrents. This work at Kolhor led to the opening of a new out-station there. A mud church was built, a school was started, and two evangelists were appointed to carry on the work.

In 1889 Campbell had worked for seventeen years in India without a break, and the Foreign Missions Committee invited him to come home on furlough. He spent a few months in Scotland, visiting his aged mother, who was still living at Carstairs. (She died soon after his return to India.) He addressed the General Assembly, describing the Santal as a man who despised the Brahmin because he could not hunt or eat beef and had to wash himself every day. On his way back to India he visited Lebanon to see the silk cultivation there, as the Government of Bengal had asked for his co-operation in the efforts they were making to revive the decayed silk industry of India. Campbell had a way of losing his connections and his luggage when travelling, and at one point in his journey at this time he was so reduced in circumstances that good ladies on the steamer gave him tracts. He also visited Cairo.

The writer, appointed to the Santal Mission in 1889, had the inestimable privilege of living with the missionary at Pokhuria for six months while studying the language. Those were memorable days. To be associated with such a man was a blessing for which any missionary might well feel grateful for the rest of his life. When Campbell was in Scotland on his

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brief furlough a friend of missions had given him £100. This enabled him to carry out a desire he had cherished ever since he went to India, to start a printing press for the Mission. The press was erected in one of the rooms of his dwelling-house, and the services of a very competent Bengali printer from Calcutta were secured to teach Santal lads the business. In the front verandah of the house one end was occupied by the Girls' School. At the other end was the dispensary. In 1888 Campbell had been appointed an Honorary Magistrate, and on court days he dispensed justice seated in the middle part of the verandah. In course of time separate buildings were erected to accommodate the Girls' School, the Printing Press, and the Dispensary, but the magisterial court was held in the verandah to the end. Campbell's position and record as an Honorary Magistrate were almost if not altogether unique. He was promoted to the rank of a Magistrate of the First Class, with the power of trying cases summarily. His influence as a Magistrate gave him abundant opportunities of protecting the poor and curbing the oppressor, of being a terror to evil-doers and a praise to those who did well. Expenses in his court were reduced to a minimum, and every effort was made, and very often with success, to bring parties to a friendly understanding and settlement. The people found that they got on better in this Magistrate's court without pleaders, and not even an interpreter was needed to enable them to explain their case or urge their plea. The sight was sometimes witnessed in the Pokhuria Court of a policeman or some other subordinate Government official being put upon his trial for extortion or some other corrupt practices, and being properly punished.

The Printing Press has also been an institution of very great usefulness. It does a large amount of very miscellaneous work in at least four languages. It enabled the missionary to be his own publisher, and in this way it was a very great help to him in the splendid work he did in helping to create a Christian literature for what had been a non-Christian and illiterate people. He was a prolific hymn-writer, and he produced a series of Santali school books. He translated into Santali the "Peep of Day" series of books, "Harry's Catechism," and several other books.

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He was deeply interested in the work of Bible translation, and laboured at it incessantly. He was exceedingly difficult to please in this Bible translation work, his ideals were so high, his standard so exacting. However profound his own knowledge of a language might be, he was always revising his own opinions in the light of fuller knowledge and adding to his stores of learning. The work of Bible translation into Santali was entrusted by the Calcutta Auxiliary of the British and Foreign Bible Society to a committee representative of the three largest Missions—Lutheran, Anglican, and Presbyterian—and it was the Rev. P. O. Bodding, of the Lutheran Mission, who was the chief translator of the Old Testament; but the printing was done at Pokhuria under Campbell's immediate supervision. A monthly paper in Santali, "The Dharwak'" (the name given to the branch of a tree that is circulated among the Santal villages as a signal that the people are being summoned to a big hunt, the number of leaves on the branch corresponding to the number of days that are to pass before the hunt takes place), was edited and published for some years by Campbell, and it is very much to be regretted that pressure of other work compelled him to discontinue it. To the end of his life, however, in spite of growing weakness and incurable disease, he continued to translate, print, and circulate the weekly leaflets of Notes on the Sunday School Lessons. These Notes were of the utmost usefulness, not only in Sunday School work, but also to little groups of Christians in isolated places. Campbell also wrote and published in English a book on Santal Folklore, which attracted the favourable attention of Mr Andrew Lang and other experts. Campbell's most substantial literary monument, however, is the Santali Dictionary, a simply invaluable work of 706 pages, containing over 20,000 words, completed in 1902. His colleagues shared in the work by collecting material, and had it not been for the enthusiasm and enterprise of the Rev. W. E. White it is probable that the work would never have been begun or carried to completion. But the difficult and responsible task of sifting the accumulated mass of material and of putting it into final form for publication was left to Campbell, and the work throughout bears the impress of his



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strong individuality. It is not so much a dictionary as an encyclopedia of everything pertaining to the Santal people and their country and all it contains. All who work among this people, and those who follow them, will always feel that they are under a deep debt of obligation to the Pokhuria missionary and the Mission Press on account of this work. The Dictionary itself is a Santali-English one, but an English Key to it was compiled by Campbell himself, and serves the purpose of an English-Santali Dictionary.



Santal Village Manjhi-Tham, where the spirits of the deceased head man and his wife are worshipped.

No account of Campbell would be complete if it ignored his pets. He was one of those who prayed well, for he loved well, all things, both great and small. No living creature in distress—man or beast—ever appealed to him in vain. For some time he kept a European loafer in his verandah, and missed him when he moved on. He was very fond of his horses. During the earlier years he did all his travelling on horseback, and after the roads were made in 1897 he drove a

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gig. He was at one time keeping more horses than he had time to exercise, and had several narrow escapes when horses ran away and pitched him down embankments. At one time he kept two leopards, and at another time four black bears. A beautiful deer that was one of his pets in his last years used to come to his table at every meal, to be fed from his hand. There were usually dogs and cats about the house, and at one time a civet cat came to visit him every evening, spending some time on his writing table. All the beasts seemed to know him. "Do you see that hawk?" he said to the writer one Sunday morning as we sat in the verandah, pointing to the bird that was coming sailing from the north straight to the mission compound. "He comes here every Sunday morning, looking for fowls, because he knows that on Sundays the missionary will not shoot him." One evening we were sitting in the verandah when there was a strange noise in the roof above us, a thatch roof with tiles above the thatch. "What's that?" "It's a snake that lives in my verandah roof, or rather it is the frog he has caught and is now eating." He had a very large number of pigeons. People used to beg for a pigeon for a sick friend at home, and the cats used to help themselves, but he never cared to kill his pets for his own use. He loved all children, and had "a way with him" that was irresistible, but there were usually some little waifs or strays that were the special objects of his care and affection and who haunted him like a shadow. Latterly his favourites were two little albino Santals, who looked like naked European children as they ran about the place.

### V. POKHURIA (CONTINUED).

The famine of 1896-97 was a very important event in the history of the Tundi Mission. Owing to an early stoppage of the rain in 1896 the failure of the crops was very serious in that neighbourhood, and the missionary was the first to draw public attention to the need of measures of relief. Government aid was somewhat slow in coming, but in the end it was given freely and ungrudgingly, and generous help flowed in from friends in Scotland, England, America, the Colonies, and other parts of India. At the height of the famine, in the hot season

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of 1897, there were about 5000 persons practically dependent on the missionary for their daily bread. The missionary's engineering gifts found exercise in planning the excavation of two large tanks or lakes, which, it is hoped, will furnish the people with an abundant supply of water for all time to come; also in laying out the roads that were made, one, ten miles long, to Gobindpur, the other, two miles long, going as far as the Barakar River in the direction of Jamtara. A third road, running westwards, was begun but was not completed till a few years later. Food kitchens were opened, to supply cooked meals to the infirm and aged who were unable to work, and special arrangements were made for the care of infants whose mothers had died. A large number of women were employed in spinning cotton and weaving cloth, and many orphan children found refuge in the Mission schools. Of the spiritual impression made upon the minds of the people by humanitarian effort on such a large scale it is difficult to write with confidence. As the famine works were being closed down to enable the people to go back to the cultivation of their fields, crowds surrounded the mission house shouting, "We are going your way. We are going to worship God." The missionary shrewdly advised them to think the matter over till they had reaped their next harvest, and in the case of the great majority of the enthusiasts no more was heard of the matter.

For his services during the famine Campbell received the thanks of the Government and the Kaiser-i-Hind medal, a decoration that had been recently instituted. A higher reward was the blessing of a multitude who had been ready to perish, and the opportunity of commending to them by deed as well as by word the love of God revealed in Christ. The famine in 1900 was not so severe in Bengal as it was in the West and in the North of India, but some relief was called for, and it took the form of completing or extending the schemes begun three years earlier.

In 1903 the University of St Andrews conferred on Andrew Campbell the degree of Doctor of Divinity, and the Foreign Mission Committee took the opportunity of inviting him to visit Scotland again. His second and last furlough only lasted



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a few months. He was late for the graduation (the degree was conferred *in absentia*), but he was present at the General Assembly. The hearts of those present on the Foreign Mission night were touched by his "halting eloquence," when he appealed to his fellow-Christians in Scotland to live up to the high ideal which the Santal Christians had formed of them. Some who were present have told the writer that no speech they ever heard in the Assembly impressed them more. It was the man who impressed the House, more than anything he said.

Dr Campbell's fervour and zeal as an evangelist earned him the title of the Apostle of the Santals, but no social reformer was ever more indefatigable than he was in his efforts to improve the material and economic conditions in which the people lived. He was untiring in his endeavours to help the cultivator to get a more generous return from the soil. Another way in which he sought to help was by introducing new industries. Throughout India the great bulk of the people depend directly for their living on the soil. If the crops fail, everything fails. Dr Campbell taught his people trades that served as alternatives or auxiliaries to farming. The cultivation of castor oil, the reeling of the wild Tussar silk, brickmaking, bricklaying, carpentry, iron work, silk culture in all its stages from the rearing of the worms to the weaving of the cloth, printing and bookbinding, lace making, the weaving of cotton cloth—these were some of the many industrial schemes he adopted. In every one of them he himself in some miraculous way seemed to acquire the skill of an expert, but in most cases the schemes only flourished as long as he was able to supervise the work personally. Dr Campbell's knowledge of the botany of his own part of the country was unsurpassed, and upon this, as well as upon a great many other scientific subjects, he was constantly being consulted by the Government, while collectors from all parts of the world would write to him for specimens. As an illustration of the application of his scientific knowledge to practical purposes, it may be mentioned that to the Indian and Colonial Exhibition which was held in London in 1885 he sent a collection of over 700 exhibits of the economic

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products of Chota Nagpur. Among them was a fibre of the plant *Calotropis gigantea*, which he himself used and supplied to his friends as a stuffing for pillows, as it possessed the property, very useful in a tropical country, of being always a few degrees cooler than the atmosphere. This fibre attracted the attention of a firm of Blackburn manufacturers, who thought that a good cloth might be produced by combining it with wool. A long correspondence was the result, and for some time the



Santals at Dr Campbell's Court.

Christian women at Pokhuria were employed gathering the fibre for export to England. It turned out in the end that although the cloth produced was of good quality and texture, the price at which it could be put on the market was not such as to encourage the firm to persevere with the experiment. Then as a by-product of his work on silk, Dr Campbell produced fishing tackle made from the gut of the wild silkworm, which gained a gold medal at the Earl's Court Exhibition in London in 1900.

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When the new Province of Behar was created by the partition of Bengal in 1911, Dr Campbell was nominated as a member of the Legislative Council, specially to represent the interests of the aboriginal peoples, and when his first term of office expired in 1916 he was re-appointed. He was by no means an inactive member of Council, and he was very conscientious about attending meetings, however inconvenient it might be to do so. One matter in which he took a special interest was the provision of better housing accommodation for the workers in the collieries, and mainly through his efforts an improvement was effected. He also pled successfully for more liberal provision for the education of the children among the jungle tribes. When the new University of Patna was founded, Dr Campbell was appointed a member of the Faculty of Arts. He was also a member of the District Board of Manbhum (corresponding to the County Council at home), and Vice-Chairman of the Local Board of Dhanbad. In recognition of his many public services to the district the residents of Dhanbad asked Dr Campbell to sit for his portrait, and the oil painting, the work of an English painter who was in India on a visit, was presented to the Dhanbad Town Hall. In missionary circles he held an equally honoured place. He was President of the Bihar Missionary Union, and Chairman of the Bihar Representative Missionary Council. He was one of the Vice-Presidents of the Calcutta Auxiliary of the British and Foreign Bible Society. In Sunday School work he was an enthusiast. His own Sunday School was the scene of perhaps his happiest work, and when a Santalia Section of the India Sunday School Union was formed he was appointed Secretary. Had it not been for his illness, he would have been elected President of the Union in 1919. As years advanced new responsibilities were crowded upon him, and he welcomed every fresh opportunity of serving God and his fellow-men, however heavy the burden he already bore or the proposed addition might be. "We often complain," he wrote to a friend in Scotland, "of being so busy, of having so much to do, when we ought to be grateful for the privilege of being able to work at all." A year or two before his death a church was built at Jheria, and Dr Campbell occasionally



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conducted service there for the benefit of his fellow-countrymen engaged in the collieries. He was bridge-building to the end. Three bridges were built on the road from Pokhuria to Gobindpur, thus perfecting communication with the railway. The largest of them was formally opened on the day when Dr Campbell's portrait was unveiled in the Town Hall at Dhanbad, and by order of the authorities it was named the Campbell Bridge. Two smaller bridges were mainly built by Dr Campbell himself, on behalf of the District Board.

In January, 1919, Dr Campbell was found to be suffering from an internal tumour which had already advanced too far to make operation justifiable. He received the verdict of the surgeons in Calcutta with Christian fortitude, declined all offers of help, and returned to Pokhuria to carry on his work as long as possible. The disease, although incurable, seemed to be making slow progress at first, and till near the end he hoped that it might be possible for him to see Scotland once more. But it was not to be. In June he became so weak that he was removed to a hospital at Asansol, where help was always at hand and where his friends could more easily visit him. But when about the beginning of July it became evident that the end was near he was, at his own request, taken back to Pokhuria that he might die among the people for whom he had lived and laboured for nearly forty-seven years. His wish had always been that he might die at his post and be buried in the jungle. He was spared much acute suffering, and passed peacefully away on the 8th of July. In death he was not divided from the people whom he loved and who loved him. In accordance with his own request he was buried just as the Santal Christians are buried, in a part of the jungle set apart for the purpose. No coffin was used. The body was carried to the grave on a simple bier and reverently covered with flowers and branches of trees before the earth was filled in.

Thus the veteran missionary

“gave

His body to that pleasant country's earth,  
And his pure soul unto his captain Christ,  
Under whose colours he had fought so long.”

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At the close of the year 1918 the number of Christians, old and young, connected with the Toondee Mission was 927. With the exception of a few Christians who had come from other Missions, these are the fruit of Campbell's work, but only the Great Day will reveal the extent of his influence under God in winning men for Christ.

By the death of Andrew Campbell our Church has lost one of its most devoted missionaries, and a great many people, black and white, have been made to feel that they have lost the best friend they ever had. May God grant that other men may be found to fill his place and to carry on the work which was a joy to himself and a blessing to a multitude of his fellow-men.

